Other body marks are also made at will ,and have no religious significance. The people say that it is nice to have these marks on the body, especially for young men and women and for dancing festivals. These marks take many forms - examples, tigar, geometrical designs, or even military signs, especially that of a serpent on the upper arm.

Clothes.

Hofmayer states that "... he grows the unfortunateness and fruitless [27] the Nuba and Dinkawik, so saving the longs for the Kitcher."[28] He also writes [29] " Abgesehen der Nase im Shilluklande fast immer ohne jeglichen ging, stand es mit [30] dem Anbe in diesen Rinsicht anders." [31] and " Langsam beginnen nun auch mit [32] diesen Volke, seitdem christlicher Kultur und Religion ins Land gedrungen ist, die [33] weiblichen Glieder bekleidet zu gehen. Bei reifen Jungen und die Buschleute [34] der Shilluk von diesem Brauche verschiedenen Ausnahmen." [35], During my re- [36] searches among the Shilluk I noticed one great difference among the Shilluk and [37] the other Nilotic tribes , this being that the Shilluk were always dressed -at [38] least as well as in their own villages, children being the only exception - and others were not. Their dress is called in their own tongue LAED, and consists of a piece of cloth of any colour, but mainly white. The LAED is placed round the body, so that it reaches down to the knees and is knotted in a special way on the left shoulder by men (1/1) and the right shoulder by women. Women also wear some other underclothing which is well described by Hofmayer.(32) But the question is that UNDRESS is a standard Shilluk dress; it is neither European nor Arabic from the northern Sudan. It distinguishes and the Poor or the Nuba, who are supposed to have some kinship with the Shilluk, go, men and women , quite naked. Hofmayer's statement, as quoted above, was written in 1925. It is quite impossible that the Shilluk have altered one of the most important habits over a period of 30 or 40 years, taking into account the extremely conservative spirit which all writers attribute to the Shilluk and other Nilotes. Secondly, if the Shilluk men began to dress due to the introduction of Christian culture and religion, they would have adopted the European dress, [39] rather than invent a new type of dress foreign to both missionaries and Europe. Or, if this were due to Christian culture, why did it not produce the same effect among the Nuba and Lotuko, among whom comparatively more missionary work has been done than among the Shilluk ? Hofmayer contradicts himself in the same book. Col, the second Shilluk king, who lived about 1780 A.D., before he died, ordered himself, and " Auch vollendeter Leichnam bekleidet Col sich an.." [40]. This means that the Shilluk used to dress themselves from the beginning of their known history.

I have also no knowledge of a society in which the differences between the two sexes go, or went, so far as that which we could understand from Hofmayer's description, i.e. men go naked while women have a complicated dress system composed of two pieces for the unmarried and of three pieces for the married.

There is also a traditional ceremony of importance in the Shilluk political organisation. Every new chief of a settlement, which is a combined group of lineage headsmen, has to be confirmed in his post by the king. This takes the form of investing the new chief with a LAED with the king "personally inserting this robe over the juju's (chief) shoulder" [25]. In a similar manner, the chief of a headsmen (a lineage group, homestead in a settlement) may be invested with a LAED "directly from the king, or from the settlement) may be

[18] "such great attention and prediliction for dress and ornamentation, so little care for the children"

[19] " While the men in Shilluk country almost always went without clothing, the women behaved differently in this respect."

[20] Slowly in the beginning, but since that time Christian culture and religion has also penetrated among these people, it says that a better time is coming. Already one can see that the nakedness of the Shilluk is disappearing from this country."